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The President also exhibited a Persian soldier's medal, made of a certain base metal resembling silver, with an inscription in the Persian language on one side, the reverse being blank. From this inscription it appears that the medal was worn as an amulet, to protect the wearer in battle. The following translation of it was made by the learned William Wright, Esq., Professor of Arabic in the University :—

“HE IS THE HELPER.

“O Glorious and Almighty God, the certain verification of thy great Word has sent forth this wretched slave, this person, into the midst of war against the enemy; but, saving the aid and assistance of thy holy and exalted self, I have no other. It is in every way incumbent on thee to show some care (for me).”

W. N. Hancock, LL. D., communicated a “Formula for the value of commodities, to determine the probable fall in the value of Gold.”

MONDAY, JANUARY 9, 1860.

LORD TALBOT DE MALAHIDE, V. P., in the Chair.

REV. BENJAMIN DICKSON, A. M., F. T. C. D.; Francis Clarke, M.D.; E. Alfred Conwell, Esq.; William Foley, M. D.; Captain A. M. Moore; Alexander J. R. Stewart, Esq., and Laurence Waldron, Esq., M. P., were elected Members of the Academy.

Mr. G. V. DU NOYER described, and presented to the Academy—

A SERIES OF 118 ORIGINAL DRAWINGS OF IRISH ANTIQUITIES.

BEFORE I allude to the sepia sketches which I have the pleasure of bringing before you this evening, I beg to say a few words with reference to drawings of antiquities which I have placed in the large book portfolio now on the Library table.

In the month of August last I had occasion to visit Edenderry, and, while engaged in my geological researches over the neighbourhood, I heard frequent mention made of Mr. Murray's Museum, occupying a room in the Market-house of that town.

On the completion of my work I was enabled, through the kindness of the Rev. Mr. Murray, Rector of Edenderry, to examine his brother's museum carefully; and I found in it many objects of early Irish art, as well as implements of iron, unlike any in the Academy's Museum. Of these I made sketches; and I now beg to present them to the Academy, as they elucidate and fill up certain gaps in our collection.

I have appended to them a rough catalogue of the Irish antiquities in the Edenderry Museum.

I now beg to call the attention of the Academy to the series of rough sepia sketches of various antique sculpturings, principally Ogham stones, crosses, and tombstones, numbering in all one hundred and eighteen, which are now before you, and which I have great pleasure in presenting to the Library of the Academy.

They are all, without any exception, taken from my original sketches from nature, and are intended to form the first volume, as it were, of a like series of other objects of antiquity—but principally architectural—which, however, to some may be of equal antiquarian interest.

I trust, before long, I shall have leisure to complete this second series, which the Academy may again honour me by accepting.

OGHAM STONES.—I shall first allude to the Oghams, not that I regard them as taking precedence in point of antiquity with many other sculpturings now presented to you, but they stand before us veiled with such an air of mystery that our natural promptings of curiosity lead us to give them our first attention.

The first group of five Ogham stones, so far as my information leads me, are unique. The stones are all small, the longest measuring about 2 feet 10 inches in length, and perfectly rounded, and polished on all sides, the angles being thus removed. They are arranged at the distance of 10 or 12 feet apart, around a portion of the outer diameter of an ancient burying-ground called a “calluragh burial ground,” on the summit of Ballintaggart Hill, a low but well-defined knoll, about two miles to the east of Dingle, in the county of Kerry. No doubt, an ancient church once existed at this locality, but at present there is not even a foundation stone of such a building remaining.

You will perceive that two of these smooth Ogham stones bear small incised crosses on them; the first rather complicated, the latter plain. From the particular form of the first cross, I have no doubt but that the work may be regarded as of an early Christian period; but whatever the date of the crosses may be, that is also the age of the Ogham inscriptions; and all the Oghams bear the stamp of having been made as nearly as possible at the same period.

The next Ogham stone is one of some interest, on account of its peculiar position, and from its bearing on one side an incised cross of the Greek form enclosed in a simple circle.

This stone, which is about 6 feet in height, stands at the very summit level of the ancient pass over the northern flank of Mount Brandon, in the county of Kerry, which leads from the plains of the Fionagh River, on the east of Smerwick Harbour, across the mountain to the western extremity of Brandon Bay, and at an elevation of nearly 2200 feet above the sea. This Ogham and the cross were sculptured at the same period.

Without doubt, the earliest form of cross adopted by the first Christians in Ireland is that which is still distinctive of the Greek church—I mean the equal armed cross formed by the intersection of four semi-circles, and thus having eight points. It is highly probable that St. Patrick, who died in the year 493, introduced this peculiar form of cross into Ireland; and it is even yet preserved to us in the little gaudy pa-

per and ribbon crosses which are sold in our streets on the 17th of March, or St. Patrick's Day.

The next Ogham pillar, which is 5 feet 10 inches high, stands on the summit of Dunmore Point, on the west flank of Mount Eagle, county of Kerry, and is, therefore, placed on the top of the most westerly cliff in Ireland. The inscription on it is quite perfect.

The Ogham stone, No. 8, stands in the stone fort called Cahir-nagat, on the south side of Ballyferriter Hill, near Ferriter's Cove, Co. Kerry; its height is five feet above the ground, and its inscription apparently perfect.

The 9th Ogham pillar stands in the graveyard of the old church of Kilmalkedar, on the east side of Smerwick Harbour, and its inscription is also uninjured. The top of this stone is pierced with a hole.

No. 10, 11, 12.—These pillars, bearing Ogham inscriptions, are preserved in the lawn of Burnham House, near Dingle, the residence of Lord Ventry; and my friend Mr. Clibborn has informed me that they originally came from the south shore of Smerwick Harbour, having suddenly appeared there after a powerful gale of wind, which swept from off them the sand with which they had been covered for ages. I think it is to be deplored that they were ever removed from their original site. I am not one of those who approve of the uprooting and transplanting of such singularly interesting relics as those of our early art and learning, even though they should be safely deposited in such a valuable Museum as that of the Academy. One of their greatest charms is the hallowed interest which they throw around the spot on which they were first erected, and when I see one of them placed with care against a neatly polished or painted case, I sigh to think that some remote, sequestered spot, or rugged mountain gap, has lost its *genius loci*.

The Ogham stone, No. 13, is a remarkably fine example of its class. In the month of March, 1851, I was fortunate enough to discover this Ogham in the centre of an ancient rath, in the townland of Windgap, near Carrick-on-Suir, in the county of Waterford. A cave, known to be here, induced me to the spot, and, while having its entrance opened in order to explore it, I was obliged to dig around a rough block of stone which was close to it. This stone proved to be the Ogham pillar, a drawing of which is now before the Academy, and, strange to say, it was buried with the *small end downwards*, leaving the rough end projecting above the surface of the ground. The inscribed face of the stone was turned away from the mouth of the cave.

During the same month of March, in the same year, I was again fortunate in discovering no less than five other Ogham stones, all of which were made to aid in the construction of the old church of St. Seskinans, townland of Knockboy, near Carrick-on-Suir, Co. Waterford. They form the interior lintels of four of the windows, and that of the doorway on the south side wall.

I have given a rough sketch of the interior of this remarkable church, looking west, and also a ground plan of it. It will be seen that it is

a simple rectangular building, measuring seventy-three feet in length, by twenty-five in width; there are two doorways, one in the south wall, at the distance of twenty-three feet from the west gable, and the other in the north wall directly opposite. In the west gable are two narrow windows, one above the other, ogee-headed on the outside, but flat within; they are widely splayed, their sides slightly inclined, and their lintels formed of Ogham stones. This gable is prolonged into a flat belfry, pierced with two semicircular-headed openings for bells.

The masonry at either side of this belfry is known to architects as "Long and Short," and which is to be met with in Ireland in churches of a much older date than the one I am describing. Close to the east gable are two windows of the same form as those just mentioned, one in the north, and the other in the south wall. The lintels of each are formed by long Ogham stones. The doors of this church are wide, and on the outside headed with a depressed pointed arch, very nearly approaching to the semicircular. They are flat-topped within, and the lintel over that in the south wall bears some Ogham characters. So few, however, are these, that I am led to imagine that the greater part of this inscription would be found along the angle of the stone which is now buried in masonry. This stone is pierced with a hole at its western end, a work possibly contemporaneous with the Oghams.

From the architectural features of this church I believe it to be a work of the fourteenth century, but it is manifest that the Ogham inscriptions are of a much earlier date, as in some instances portions of them were and are yet concealed by the surrounding masonry. The sketches, Nos. 2 and 3 of the window lintels, are clear examples of this interesting fact.

Shortly after the finding of the Rath Ogham, and those from St. Seiskinan's Church, I had great pleasure in communicating the fact to the Rev. Dr. Graves, at the same time sending him careful drawings of them all.

The magnificent Ogham pillar, No. 21, is one well known; it is a block of red conglomerate, 13 to 14 feet high, and stands on the roadside between Carrick-on-Suir and Curraghmore.

The Ogham, No. 22, is one which I was also the first to notice in the summer of 1849; it lies in the graveyard of Gowran Abbey, county of Kilkenny, and bears on it an incised cross of the ninth or tenth century type.

The last Ogham which I have figured is one now in the Museum of the Academy. It is remarkable for being ornamented with a Greco-Irish cross, enclosed in a simple circle, in which respect it agrees accurately with the Ogham pillar from the Pass over Mount Brandon; and as the cross and Ogham letters on this stone are clearly a contemporaneous carving, without doubt it is the same age as the Brandon monolith.

**PILLAR STONES.**—The district lying to the N. and W. of Dingle, county of Kerry, is rich in early Christian pillar-stones. The following

series of sixteen sketches represent those which I had the good fortune to meet with.

The ornamented pillar slab, 5 feet high, figured in the first sketch, is perfectly unique and striking, from the classic elegance of design in its carvings. It stands in a "calluragh" burial ground, one mile east of Ballyferriter, on the Dingle road. The upper ornament is a Greek cross, brought out in slight depresso, and enclosed in a circle, the spaces between the arms being ornamented with quaint, crook-like devices. The lowest member of the cross has a long, slender shaft leading from it, and terminating in a simple right-and-left scroll. At either side of this shaft, S-shaped scrolls, of purely Greek design, pass downwards, and terminate in a straight line, which cuts the base of the shaft at right angles. On the left side of the stone there are three letters (D, N, E), carved in a bold manner, and in the *Uncial character*,—doubtless a contraction of the word *Domine*. The top left-hand corner of the stone is pierced with a small hole. I believe this carving to be the work of the seventh or eighth century.

In the townland of Ballywiheen, close to the south-east shore of Smerwick Harbour, there are the remains of a small stone-roofed oratory, and in the graveyard attached to it is the remarkable stone, Fig. 2. In it we have another example of the Greek cross enclosed in a circle, but, unlike the former one, the emblems are brought out in *high relief*. Of its class, this carving is also unique, and I believe it to be of equal antiquity with the former. The stone is only 2 feet high, and is placed at the head of a grave.

Near the stone-roofed oratory of Kilmalkedar is the pillar-stone No. 3. It bears a simple cross, in a circle, below which is a rough inscription. This carving is in deep depresso.

The next monolith, which is 4 ft. 6 in. in height, is from the graveyard of the old stone-roofed oratory of Temple-na-Coonagh, near Gallarus. Fig. A, No. 4, represents the west, and Fig. A, No. 5, the east face of this stone. The whole of the west face of this slab is occupied by bold carvings, in deep depresso. There is first a simple cross; below this, and connected with it, a circle enclosing a cross, which is of the modified Greco-Irish type; below this, again, is a large cross of the same type, the lower arm the longest, and ending in a device like a half moon on its back; and, nearest the ground, a simple cross, the base of which is concealed in the earth. The east face bears a small simple cross, of a type like the former, but the upper arm remarkably short. The date of the carvings may be about the ninth century.

The same graveyard affords another standing-stone of a remarkable type, probably older than the former: it represents a triple cross, of a very peculiar form, and quite of a class with that on the polished Ogham stone from Ballintaggart Hill. The smaller cross below is apparently of a later period.

In the calluragh burial-ground, one mile to the east of Ballyferriter, in the townland of Reask, is the pillar-stone represented by Fig. 7. The cross upon it is of the modified Greco-Irish type, but it is surmounted

by a quaint and unintelligible ornament, which may be likened to a *crown*.

The next two illustrations are from a field near Ventry Coast-guard Station, townland of Carrickadownig. The east face of this upright slab is ornamented at the top by a singular device, brought out by lowering the surface of the stone around it. I am at a loss to describe it; but if it be looked at fixedly for a short time, it gradually assumes the *shadows* of a death-like mask, the mouth of which is concealed. Below this is engraved a slender cross, the top and base of the shaft being slightly bulged, so as to *hint* at the early form of this emblem. The west face of this stone bears also a very quaint cross, the transverse arms being very short, and ending in two deep cup-shaped hollows.

The illustration No. 10 is from a small headstone close to the remains of an old church near Ballyferriter. Both sides of the stone are ornamented with crosses of the type of the preceding.

Fig. 11. Cross, from the old church of the little village of Fahan, Ventry, county of Kerry.

Fig. 12. This resembles a headstone for a grave, and is ornamented with a device unlike anything I have seen elsewhere; it may be likened to the letter T turned upside down.

The two sketches, Nos. 12 and 13, represent a small, upright stone, from the graveyard of the old church of Kilmalkedan. Its shape is quite unique, resembling somewhat a clumsy stem and stern-post of a boat; but its style of ornamentation, clearly Greco-Irish, we may assign it to a period between the ninth and twelfth centuries.

Fig. 14. The next illustration represents the lofty but rude cross from the same graveyard; and when we contrast it with that from the graveyard of Castlegregory old church, county of Kerry, Fig. 15, we will be struck by their similarity. I have little doubt but that these crosses may be of the tenth century.

#### GLENDALOUGH, Co. WICKLOW.—21 SKETCHES.

I beg now to direct your attention to the series of twenty-one sketches illustrative of the crosses and tombstones at Glendalough, in the county of Wicklow; and I believe that these include all the principal relics of this class now remaining at that celebrated locality.

When we enter the ancient gateway which leads to the long passage conducting to the graveyard of the so-called cathedral, we shall find, close to the gateway, and on the right of the passage, a large slab of mica slate set upright in the wall. It bears a rudely incised cross of the Greco-Irish type.

From the position of this slab, it is clearly not a tombstone, and my belief is, that it is the consecration or chrism cross of the graveyard. The Rev. Dr. Reeves has kindly informed me that a graveyard is not considered consecrated till a person has been buried in it. This cross is, therefore, possibly commemorative of that event, or the first burial, and is therefore a relic of no ordinary interest. Without doubt it is referable to the age of St. Kevin, who died in the year 616.

There are many crosses scattered over the graveyard of the large church at Glendalough, called "The Cathedral," and possibly one of the oldest, though the smallest of them, is represented in Fig. 2 of this group. It is a simple Greek cross, enclosed in a circle, but the lower arm is prolonged into a shaft or staff. The drawing is nearly the size of the original, which is carved out of a rough slab of mica slate.

The next sketch represents an incised cross of graceful and quaint form, partaking of the Greco-Irish type. There appears at the intersection of the arms the rudiment of that circular central ornament which in the eleventh and twelfth centuries was enlarged into important proportions, and formed the most distinctive feature of carvings of this class.

In all speculative research it is a pleasure of no ordinary kind to be able to rest the mind on a *fact* relating to the subject, or at least on what we are willing to receive as such. Dr. Petrie, to whom the student of Irish Archæology is under a debt of gratitude for the clear analytical and philosophical manner in which he has treated the subject of early Christian and pre-Norman Irish architecture, states, that he considers "the Church of the Monastery," or, as it is sometimes called, "the Priory of St. Saviour," at Glendalough, to have been erected within the period between the close of the ninth and that of the tenth centuries. I have now to submit to you a drawing of the full size of one of the marvellously sculptured stones from this singular ruin. Let us mark its ornamentation, and it will aid us in our inquiry as to the probable age of many of the sculptured stones from the neighbourhood.

The next drawing is of a flat tombstone from the cathedral graveyard; and its central ornament is so very like that of the stone from the monastery that we are insensibly led to regard them as of the same period. This stone bears a mutilated inscription in Irish, commencing with the words *OR. DO.*, the letters being of the Uncial, or old Roman character.

The drawing No. 6 is of the small and beautifully ornamented cross from the graveyard of the Reafert Church (or Church of the Kings). Dr. Petrie states he considers this carving to be a work of the tenth century. (See Essay, page 266.)

The next cross is from the ruins on the shore of the Upper Lake at Glendalough called Temple-na-Skellig; and though its ornamentation is rude and simple, the type or idea expressed is clearly the same as the last, though very likely of an earlier date.

Nos. 8, 9, and 10. These represent the upright crosses which are placed at intervals across the alluvial flats which separate the Upper from the Lower Lake at Glendalough. The first is of the same type as that from Temple-na-Skellig, its characteristic features being the *three-quarter circles*, which are cut out of its surface at the angles of the intersecting arm, thus suggesting the modified Greco-Irish form.

The large granite cross which stands in the graveyard of the cathedral exhibits a total change in outline and general design to any of the preceding; and I do not think that it is of equal age with them; indeed, I should be disposed to attribute it to the twelfth century.



The next cross is small, also of granite, and is used as a headstone in the graveyard. It may be of comparatively modern date, and a rude copy of the head of the large cross.

The tombstone marked No. 13 is of granite, and the cross, which is rudely carved, is in high relief. It has a very twelfth-century look about it.

The other two tombstones are of mica slate; the ornamentation on that numbered 14 is of the same type as the large cross, but the other, No. 15, which is coffin-shaped, is ornamented after a very old fashion, and designed by one whose tastes lay in the study of the antique at that time. Its date may be early in the twelfth century, its general outline indicating that period.

The remaining crosses, Nos. 16 and 17, may possibly be works of the sixteenth century, for aught I could say.

Fig. 18 represents a very rude cross at present standing in the narrow doorway leading to the remains of what was once a rough-built circular Cloghaun, perched on the summit of the cliff near the Waterfall at Glendalough, and completely embowered in trees. It is known as *St. Kevin's House*. There is little doubt but that this structure is contemporaneous with the Saint whose name it bears, and who died, as I stated before, in the year 616. As to the cross, its extreme rudeness renders any criticism as to its probable age very hazardous.

Figs. 19, 20. These represent the ruins of a small cross standing opposite the door of the Reafort Church. It is only 2 feet 6 inches high, and may or may not be ancient.

The perforated flagstone from the graveyard of the cathedral belongs to a class of antiquities which I shall allude to last.

The next group of five sketches represents four small slabs of red sandstone and a low squared pillar-stone, from the old church-yard of Pecaun, in the county of Tipperary, near Cahir. It is remarkable that the Greco-Irish cross, enclosed in a circle, is here again seen; and it shows how wide-spread and general was that peculiar type of cross over the south-west of Ireland.

The three succeeding sketches are of early Christian tombstones. They are all drawn to the full size of the originals, and the simplicity of their inscriptions is very striking. The low pillar-stone with the flat cross in a flat circle is clearly not of equal antiquity with the other carvings, being probably a work of the twelfth century. The similarity of design between this cross and that on one of the tombstones from Glendalough will be at once apparent. The corner of this pillar is pierced diagonally with a hole, but to effect this a deep nick was first cut out of the side near the angle.

The last group of fifty-three sketches comprise monoliths, crosses, and tombstones, from various districts.

The first illustration represents the supposed shaft of the cross of St. Adamnanus, standing in the grave-yard of the church on the summit of Tara Hill. Without daring to enter into the discussion as to the identification of the celebrated Lia Fail, or "Stone of Destiny" (a distinc-

tion claimed, I understand, for this monolith by the highest authority), this relic will be regarded with considerable interest, from the probability of its being the veritable crowning stone of the ancient Kings of Leinster, and the singular carving which appears on it in high relief.

If this be St. Adamnan's cross, it is a work of the early part of the eighth century, as that celebrated ecclesiastic died in the year 704.

The next cross is of fully equal interest with that just described. It stands in the N.E. corner of the graveyard of the old church which crowns the summit of the Hill of Skreen, adjoining Tara Hill on the east. Without doubt, it is a work of great antiquity; most probably of the age of St. Columbkille, who selected this hill as the site for a religious house, and whose Well is yet pointed out on the spot. If this be his cross (and I see no reason to doubt it), it is a work of the close of the sixth century, St. Columb having died A.D. 597, and the figure of the Crucifixion, which is rudely carved on it in high relief, is the oldest sculptured representation of that event in Ireland, if not in Britain. The cross is formed of coarsely crystallized, dove-coloured limestone, and appears to have been brought from the neighbourhood of Ardbraccan, where a similar limestone is yet quarried.

The next two illustrations represent a singularly grand monolith, called "the giant's headstone." It is near Clonmel, on the side of the mountain in the county of Waterford, and stands at present fully nine feet above the ground. Without doubt, it is a pagan monument, *Christianized*, if I may so express it; and I should say that the crosses sculptured on it are of the ninth or tenth century type; the larger one is *especially characteristic* of that period.

The next cross stands opposite the west gable of the old church of Slaty, in the Queen's County, near Carlow, and is also of the tenth century type. It is formed of granite, and is 8 feet 6 inches in height.

The next drawing represents a flag-stone from the interior of the old church (but not the *oldest* church) from Inchagoil Island, in Lough Corrib. By comparing it with the tombstones from Clonmacnoise, described and figured by Dr. Petrie, we may safely assign it to a period between the close of the ninth and beginning of the twelfth century.

To the same period I assign the incised cross on the upright flag-stone from the graveyard of the old church in Church Island in Lough Currane, at Waterville, county of Kerry—(Fig. 7)—the carvings on both being of the *Greco-Irish* pattern.

The next two illustrations are of sculptured tombstones; and though of the earlier types of this kind of decoration, they are not, I think, quite as ancient as those preceding.

Fig. 8 is from the graveyard of Baptistgrange old church, near Thorny Bridge, county of Tipperary.

Fig. 9. From Castletown church, county of Meath.

Figs. 10, 11. These are two views of the same stone, the incised cross being of the twelfth century type. It is unique, however, in having the central circular portion at the intersection of the arms cut out

so that the slab is here pierced through. The length of the stone is about 3 feet.

The next illustrations, Figs. 12, 13, represent part of the head of what was one of the finest of the large standing crosses in Ireland, and is formed out of a single block of granite. It now lies in the graveyard of the old church of Dromiskin, county of Louth, the fragment as it stands being nearly 4 feet above the ground. Its type is that of the cross radiating out of a circle. The carving is remarkably delicate, considering the rough texture of the stone. In the centre of the cross is a raised square tablet, on which are carved four nondescript monsters, having large heads, with their mouths open, and armed with a row of formidable teeth; they are each in the act of swallowing a small fish, whose elongated tail is curled round the thin extremity of a flexible horn-like projection which starts from behind the eyes of the larger animals. The bodies of these big animals are prolonged so as nearly to complete a circle, and curled round and round each other as they approach the centre of the tablet, where they end in a simple interlaced plait representing a cross. The centre of the upper arm contains a carving in high relief, representing two men in the act of feeding a horse, which appears carefully covered with a long cloth, fastened across the chest, and falling over the back beyond the loins. The first figure carries a vessel like a large mether, which he is in the act of presenting to the horse, while the figure behind him appears as if soothing and coaxing the animal, his arms being extended before him.

In the compartment formed by the left arm of the cross there is the representation of a hound, with his head in the air, as if baying, and on the corresponding side is the figure of a man, the head and face of which are well carved; the rest of the body is covered by a loose robe; the legs and feet are wanting. The opposite side of the cross is comparatively plain, being ornamented by the interlacing of two bands, which at the top and intersection of the arms form an ornament of the triquetra type. The sides of the top arm are decorated with a semi-Greco-Irish pattern in high relief, and the outer diameter of the circle with a simple plait of three bands. I believe this cross to be of the eleventh or twelfth century.

The next cross, Fig. 14, is also of granite, but of a very different class to the former. It stands in the graveyard of Newcastle Church, county of Dublin, and is only 4 feet 6 inches high, not including the square block of stone which forms its base. At the intersection of the arms it bears upon it a small flat cross, of the simplest form, carved in relief.

Figs. 15, 16. These two incised crosses are, I think, attributable to the twelfth century. The first is from Castletown Church, county of Meath; the next is from the old church of Monksgrange, near Drogheda.

Fig. 17. This cross is from the townland of Ballyneale, four miles from New Ross, county of Wexford. I am doubtful as to what age to assign it. Its similarity in every respect, in design, execution, and size, to the small cross from the old church of Fahan, near Ventry,

county of Kerry, is very striking. It may be of the same age as it, and, therefore, possibly of the tenth or eleventh century.

Fig. 18. This represents a cross placed over a holy well, dedicated to our Lady, near Kilmurry, county of Cork. The inner cross is evidently formed by modern scratchings, the work of the devotees who come to pray at the well.

Fig. 19. This is a fragment of a tombstone from the old church of Dowth, county of Meath. From the fact of the edges of the stone having been chamfered off, I am disposed to regard it as a thirteenth-century work, although the design of the cross is derived from the old Irish type.

Fig. 20. This singular relic, having a standard cross enclosed in a circle carved upon it, is formed of a small block of yew timber, and placed in the interior of the old church of St. Patrick's Well, near Clonmel, county of Tipperary, near the N. E. angle of the old stone altar, which is yet remaining in this ruin. I regard it as a work of the fourteenth century.

Fig. 21 represents a tombstone from the grave-yard of Dromkeen, county of Limerick. The cross is of the old twelfth century type; but the work much more modern.

Figs. 22 and 23. These two illustrations are from singularly small tombstone flags, used as lintels over two doors in the Tower of Ardmulaghan old church, on the south bank of the Boyne, near Navan, county of Meath. I believe them to be the work of the thirteenth century, but after the early Irish type.

Fig. 24 represents a tombstone in the interior of Kildare Abbey; it is coffin-shaped; and though the design of the cross is very early Irish, I think the carving is not older than the fourteenth century.

Fig. 25. A tombstone from the Cathedral of St. Canice, Kilkenny; possibly of the fourteenth century. The cross is carved in high relief, and richly foliated.

Fig. 26. Stone cross at head of a grave in the churchyard of Oughterard, county of Kildare. The form is unusual, and I supposed it to be of the fifteenth century.

Fig. 27. This represents a group of small, rudely-formed granite crosses, from the roadside near the village of Carrick, at Bannow, county of Wexford. Where such crosses have been erected, and they are common in the county of Wexford, it is customary to stop funerals and rest the coffin there, and, on leaving, to place at the spot a small wooden cross, a bundle of which is previously provided. Some of these wooden crosses are represented in the sketch.

Fig. 28. Cross of a very old type, deeply carved into one of the quoinstones in the wall near the west gable of the old church of Clogrennan, county of Carlow.

Fig. 29. This represents a tombstone from Mourne Abbey, near Mallow, county of Cork. The two fish, which appear above the arms of the cross, and the two Maltese crosses below, are, I think, armorial bearings, and may probably be those of one of the Hacket family, whose

ancestor founded an abbey at Cashel, in the county of Tipperary, about the beginning of the fourteenth century.

Figs. 30, 31, 32. These represent tombstones from the Cathedral of St. Canice, Kilkenny, on which are sculptured trade emblems. The first is dated 1609, and is in memory of a weaver named William Hollichan. It bears on it the shuttle, the rubber, and the stretcher, which is constantly applied to the cloth as it is newly woven. The second is of Richard Clonan, a shoemaker: his emblems are a large hatchet-like knife, a smaller knife like a long trowel, an awl, and an instrument for applying heel-ball, the upper leather of a shoe, and a last; and the third is of Donatus Brin, a carpenter, his trade being typified by a long half-T rule, a bit and brace, a hatchet, and a hand-axe. The two last tombstones present the peculiarity of appearing to have been carved during the lifetime of the owners, spaces having been left blank for the insertion of the dates of their deaths, which the survivors omitted to fill up.

In the catacombs at Rome very many of the early Christian tombstones bear trade emblems on them; and it is singular that this custom should have been introduced into Ireland at the close of the sixteenth and beginning of the seventeenth centuries. Even yet, at the town of Galway, many of the Claddagh men have their trade emblems carved on their tombstones, the "*bearing*" of the Admiral of the Claddagh fleet being a hooker in chief, above, a basking shark or sunfish, both being very "*proper*."

Fig. 33. The head of a beautifully-designed foliated cross in the cathedral of St. Canice, seventeenth century.

Fig. 34. Quaint tombstone, from Faughat old church, county of Louth, bearing the letters H. K. and five crosses; possibly seventeenth century.

Fig. 35. Tombstone of Derby O'Bryen, 1690, from the graveyard of the old church of Ballypatrick, county of Kilkenny.

Fig. 36. Singularly rude—seventeenth century—cross and crucifixion, the former having been designed from the eleventh or twelfth century type. The figure is very ill sculptured, and the whole work clumsy. Above the head is a cherubim, and at the feet a skull.

Figs. 37, 38, 39, 40, 41. These are all from modern tombstones, which have been designed after the types of ancient crosses. The first four examples are from the graveyard of the old church of Killavan, near Carrick, county of Wexford; they bear the dates of 1750, 1754, and 1821. The cross figure, 41, is from the graveyard of Bannow old church, county of Wexford.

Fig. 42. This represents the well-known tombstone from Selskar Church, county of Wexford, which bears on it, in low relief, the representation of a medieval galley and a large human head. This work is clearly of the twelfth or thirteenth centuries, and most likely Anglo-Norman.

Fig. 43. I here present you with an undoubted Irish carving of a human head, of very nearly, if not the same, period as the former. It is to be found in the topmost stone of the outer arch of the doorway of the old church of Killeshan, county of Carlow, and the contrast between

it and the former is very striking; the bluff, beardless, or well-shaved face of the supposed Anglo-Norman contrasting badly with the broad and lofty forehead and carefully trimmed beard and moustache of the intellectual-looking Celt.

Fig. 44. This illustration represents a slab of dark-red grit, 4 ft. 6 in. high, standing in the graveyard of the old church of Kilquain, near Mallow, county of Cork. It is called by the people, "The Sinners' Stone," and is perforated at one side by a large hole. I cannot help thinking that this and other similarly pierced pillar-stones were simply whipping-posts, used not so much for secular as for ecclesiastical offenders. In the collection of sketches which are before you there will be found no less than five such hole-bearing pillars, of various ages: some of them Ogham stones, and two of them with no other mark than this hole. I should like much to know if the discipline or punishment of public whipping was recognised by the early Irish Church either before or after the Synod of Cashel.

Figs. 45, 46. Two views of a remarkably ornamented quern-stone, which, when I saw it many years since, was preserved amongst the Natural History collection of the Ordnance Survey Office, in the Phoenix Park. It is the top stone of a *Dish* quern, and I believe it to be a work of the twelfth century.

Fig. 47. Another quern, of, very likely, the same age, preserved in the Museum of Antiquities in Belfast. It is ornamented with the Greco-Irish scroll.

Fig. 48. This represents a large antique vase, of coarse granitic-looking pottery; and when I saw it, more than eight years since, it was used as a receptacle for rain-water by the owner, a carpenter named Lukeman, living at Castletown demesne, near Pilltown, county of Kilkenny. At the time, I offered a reasonable sum for it, but was refused. It would be well if this unique specimen of ancient Irish ceramic art could be obtained for the Museum of the Academy, and I have lately taken some steps to have this object effected.

Figs. 49, 50, 51, 52. These represent, in the full size, antique carvings, in red deal or pine wood, of axes and spear-heads of the ancient Celtic type. They were all found in Ballinderry Bog, near Tobbermore, county of Derry, in the month of July, 1851, and are now preserved in the Belfast Museum. I regard these mock weapons as *toys*, for there were children in those days who, doubtless, played at soldiers. The method of hafting these axe-heads is singular: one is especially so, where the head of the axe passed through the thick handle, and was then pegged, to keep it in its place. I have shown how it was likely those mock weapons were hafted.

Fig. 53. This last drawing is that of a rude carving, in stone, of a nude female figure, placed over a holy well near Kanturk, county of Cork; a very modern work, probably the end of the seventeenth century.

If as yet I have not been able to contribute as worthily as I would wish to the Academy's publications, I at least can enjoy the pleasure of

aiding by my pencil others more versed in antiquarian research than I can ever hope to be, and in this way help to record, in as faithful a manner as I am capable of, an interesting class of relics, some of which have been preserved in Ireland from the earliest Christian times, and which are not surpassed in Northern Europe for quaintness or originality.

My object in making this presentation to the Library of the Academy arises from a wish to increase its value to the antiquary; and I think it only right that these drawings should not be usable, except under the same conditions as those imposed on our manuscripts. The only personal reward which I venture to seek is, that those gentlemen who may find occasion to copy from them, or otherwise use them, will have the courtesy to mention the source from whence their information was derived.

RESOLVED,—That the special thanks of the Academy be presented to Mr. Du Noyer for his valuable donation.

MR. EDWARD CLIBBORN read a paper—

ON THE NUMBER, QUALITY, USES, AND RELATIVE POSITIONS OF THE WELLS IN OR NEAR DUBLIN, ATTRIBUTED TO OR NAMED AFTER ST. PATRICK: CONSIDERED IN RELATION TO A GREAT ECONOMIC PUBLIC SUPPLY OF WATER, IN ADDITION TO THAT NOW POSSESSED BY THE CITY.

MR. CLIBBORN stated that his attention was called to the subject-matter of the present communication by Alderman Atkinson, M.R.I.A., calling on him, and informing him that Mr. B. L. Guinness, M.R.I.A., had lately presented the citizens of Dublin with £100, to enable them to place the poor of Dublin in such a position as to have at their disposal a copious supply of water fit for drinking. Having discussed this matter with Mr. Atkinson, it was agreed that an application should be made to Trinity College to allow the spring well at the end of Dawson-street to be utilized for the purpose of supplying passengers with water. This well was reputed to be the original well of St. Patrick. The application to the College gave rise to a call on Mr. Clibborn that he should prove that this was so. He immediately commenced inquiries in the neighbourhood, for the purpose of ascertaining the local traditions bearing on the point, in the hope of substantiating the popular belief; but these traditions tended to disprove the usual impression that this well really was the original well of St. Patrick. Mr. Gilbert's "History of Dublin" having led to an opposite conclusion, Mr. Clibborn, with a view to ascertain on which side the probability lay of this well being St. Patrick's or not, continued his investigations. His first reference to any authority on the subject was to Swift's translation of Jocelyn's "Life of St. Patrick," written in the twelfth century, in which we read that St. Patrick, having performed several miracles at Finglas, crossed the water, probably the Tolka River. Then, pursuing his course toward Dublin city, he arrived at a certain point about one mile from the village of Ath-cliath, which Mr. Clibborn inferred was the original of Oxmantown, set down